

MARY
SITTING
AT CHRIST'S
FEET.

With the Christian life,
and comfortable death of M^{rs}
Mary Swaine, for the encouraging
of all Christian Gentlewomen,
and others to walke in the
steps of this religious
Gentlewoman.

By *Lancelot Langborne*, Preacher
of the Word of GOD.
Vade sed incultus.

PROV. 31.10.

*Who shall find a virtuous Woman? For
her price is farre above the Pearles.*

LONDON,
Printed by M.F. for Edward Wright. and
are to be sold at his shop at Christ-
Church gate.

MARY

SITTING

AT CHRIST'S

FEET

With the Christian life

and comfortable death of M^r

Mary Sargent, for the encouraging

of all Christian and women

and others to wait in the

hope of this religion

Gentlemen

By James E. Burdett, Pastor

of the Word of God

and his church

PROB. 31. 10.

Who shall have a glorious Heaven? For

our price is here above the world

LONDON

Printed by M. P. for Edward Taylor and

are to be sold at his shop in Christ-

Church Lane



John I (The Owne floure)
THE RIGHT

worshipfull and vertuous
Ladie, *Christiana Levison*, wife
to the Right Worshipfull,
Sir Iohn Levison, Knight,
grace and peace in
Christ Iesus.

MADAME,



ONSIDERING
with my selfe,
that our nature
is such, as wee
cannot endure that those
praises should be ascribed
unto others (though they
A 3 duely

Langhorne, I.

The Epistle


duly deserve them) which
we think our selves wor-
thy of (though indeed
most unworthy) I resol-
ved with my self to comit
this Sermon to the Patro-
nage of some one, Who
might bee able to defend
the truth of it against the
malicious traducing, and
repining of the envious :
and among many, I
could find none more fit
than your selfe; partly be-
cause with MARY, you
have chosen the better
part, and that (according to
your name) your heart is
the

the seat and temple of vertue
chiefly by reason of
that long continued love
& familiaritie which hath
been between you, as also
because of that full ex-
perience, and true try-
all you had of her spot-
lesse conversation: there-
fore pardon my boldnes,
and as you love vertue, &
have the praises of this rare
jewell inclosed in your
breast: so let them have
your loving protection,
and holy imitation, to
your unspeakable com-
fort in this life, and the

The Epistle, &c.

eternall salvation of your
soules in the life to
come long continued
& familiar which hath
been between you, as also
because of that full ex-
perience and true
Yours in the Lord,
all you had of her
lesse conversation: there-
fore pardon my boldnes,
and as you love verie,
Lancelot Langhorne
I have the pleasure of this
jewell inclosed in your
packet: so let them have
your loving protection,
and holy invocation, to
your unspokeable com-
fort in this life, and the
eternall

To the Reader.



Ondemne not
mee, gentle *Reader*, for publish-
ing this Sermon,
because I seeke
not my self, but the continuall
remembrāce of this vertuous
Gentlewoman upon earth; &
was moved therunto by per-
swasions of others, who also
procured it to be licēced. Ac-
cuse me not of flatterie: for
my conscience bears me wit-
ness (as thousands can also te-
stifie

To the Reader.

stific) that all I have said is but
a part of her praises. Tax not
my too much brevitie, that I
have not enlarged it as I
might, because I would have
no more printed than was
first preached, and this length
best befits a Funerall, which
(like the life of man) is but a
spanne long.

Yours in the Lord,

L. J.

Mary sate at Iesus feet, and heard his preaching: whereupon Martha was displeased that Mary did not helpe her: But Christ answers, that *Martha* was troubled about many things, whereas one was needfull, & that *Mary* had chosen the better part, which should not be take away frō her. Christ loved them both, & they both shew their love to Christ: Martha in entertai- ning him, Mary in hearing him: For as Calvin saith: *Laudē digna Marthæ hospitalitas*: Martha is praise worthy for her hospitality, but in that she busied her selfe a- bout measure, and did not with *Mary* choose the better part, ther- fore Christ blames her. *Non Do- minus opus reprehēdit, sed minus di- stinxit*, saith S.^a Augustine: The Lord both not blame her worke, but both distinguish of both their offices: *Nec Martha in bono mini- sterio reprehēditur, sed Maria quod meliorē partē sibi elegerit atferatur*, saith S.^b Ambrose upō this place: Neither

^a Aug.
Serm. 27.
de verbis
Dom.

^b Ambros.
in Luc.

Neither is Martha blamed in her
good service, but Mary is prefer-
red, because she chose the better
part. Martha is *domū suam recepit*
Salvatorē in terrā: Maria potius co-
gitat quomodo suscipiatur ab eo
in domo non in facta, sed aeterna
in caelis, saith St. Bernard: Martha
receiveth her Saviour into her
house upon earth: Mary rather
thinks how she may be received
by him in a house. Not made
with hands, but eternal in the hea-
vens. The one is busie in entertai-
ning Christ into her house, the o-
ther is carefull to receive him into
her heart. And this Christ pre-
fers before the other: That Mary
had chosen the better part, which
shall not be taken away from her.

Some by Martha and Mary un-
derstand the Active and Contem-
plative life: that they must be as
Sisters, both dwelling in one
house, both lodging in one heart:
so that they are the fine Wings of
the Soule, by which it soares up
from

c Bernard
de assump.
Mariz
Ser. 3.

d 2 Cor.
5, 1.

eMat. 6. 15

from earth to heauen. And why
may we not apply them to the Bo-
dy and the Soule of every faithfull
Christian: both beloued of Christ,
both entertaining him: two sisters
vnited in life, and separated onely
by death: The Body (the elder Si-
ster) is troubled about many
things, as delicate feeding, warm
cloathing, daily sustentation, con-
tinuall recreation: whereas the
Soule (Mary) thinks one thing ne-
cessary: To sit at Christs feet, and
to heare his preaching. Martha (the
body) is here presented to our eyes:
Mary (her blessed Soule) rests at the
feet of Iesus Christ, which sits at
the right hand of God in heauen.

But leaving Allegories, let vs
fall vpon the litterall sense, which
is Christs approbation of Maries
choise, and leaning to compare
Martha with Mary, let vs compare
Mary with Mary: this Mary befoze
our eyes, with Mary in the Text:
one commended by God, the other
not so comfortable befoze God: as

Christ

Christ benedicteth with his plume
mouth to commend the one: so the
tongue of an Angell were but in-
sufficient to praise the other. For as
the Philosophers say: *Excellens
objectum corrumpit sensum*: The
brightnesse of the object doth wea-
ken the sense: So my mouth is too
rude to speake the praises of so ex-
cellent a creature, when I haue
said all I can, I shall say too little.
Domus may well accuse mee of
speaking too rudely, or too sparing-
ly; but not of flattery.

I feare nothing but sinking,
while I wade into the depth of her
vertues: Wherefore with Peter
upon the water, I will take Christ
by the hand, and from Christs
mouth speake Maries commenda-
tion: I come not to extoll flesh and
blood, but to describe those graces
God had endowen her withal, and
not onely from report (for I haue
conuersed with her almost these
foure yeares, & was present with
her the most part of her sicknesse)
and

f Mat. 14.
30, 31.

and since I am, out of mine owne
experience, that Mary hath Mary
hath chosen the better part, which
shall not be taken away from her.

In these words observe in ge-
nerall two things:

1 The person approved.
2 Her wisdom, for which
Christ approves her.

The person commended, Mary;
her wisdom for which she is com-
mended: That she did choose the
better part, which shall not be ta-
ken from her.

In her wisdom two things:

1 The Action.
2 The Object.

The action, That she did choose;
the object, The better part, which
should not be taken from her.

In the Object two things:

1 The excellency.
2 The perpetuity.

The excellency, that it was bet-
ter: The perpetuity, It should ne-
ver be taken from her.

In each of these, these things
shall

shall be handled.

1. *Maries commendation.*

2. *Maries imitation.*

3. *Our application.*

Maries Commendation: taht
doane in the Text: That she did
chooe the better part, which shall
not be taken, &c.

Maries imitation: the same with
the Text, That she likewise hath
chosen the better part which shall
not, &c.

Our application: taught from
the text. That we also make choice
of the better part, which shall not,
&c. That so we may make these
two *Maries* our examples, to fol-
low in the way to heave, that ther-
by we may finde favour with God
and men: That with *Mary* we
may live in Gods feare, and with
Mary die in Gods favour: of these
in their order: and first of the per-
son appoyued.

The person appoyued is named
by Christ *Mary*: we find that these
Maries spoken of in the Gospell, &

Her com-
médations.

Mari
M

A
R

all for good: Mary, the Mother of
Jesus: Mary Magdalene, which (as
most affirme) is this Mary in my
Text: and Mary, the Mother of
James & Ioseph. One beares Christ
in her womb, the other washes his
feet with her teares, and wipes
them with the haire of her head,
& here sits at Christs feet: the third,
with the two other, stands by his
crosse when he is crucified, & takes
him his grave after he was bu-
ried. Wee finde not so many ver-
tuous women of any other name
in Scripture, not that the name
makes them the holier, but that
their vertues make the remem-
brance of their names blessed. I
could stand upon the letters of the
name if it were so profitable, (M)
standing upon three bases or feete,
to signifie their steadfast faith in the
blessed Trinity, one God and three
persons: (a) an interfection of sor-
rowing their repentance: (r) with
two branches like a tree, the sweet
fruit of their vertue and holinesse:
(i) the

(i) the least of the letters, Their great humilicy: (a) the first letter in the Alphabet, and the last in the name, Their charity the chiefest of all vertues, because it continues last.

2. 1 Cor.
13. 13.

This Mary parallels the other Maries; She bore Christ, though not in the wombe, yet (which is more) in her heart: often she washed his feet with the teares of repentance: stood at his Crosse to the washing away of her sinnes in his blood: often she sought him in his grane, to the mortifying of her sinnes: and daylie sought him at the right hand of God in Heauen, for the pardon of her sinnes: wee shall finde more vertues in her life, than letters in her name. Mary by interpretation is as much as Stella maris, the Star of the Sea, which standing immouable in the midst of Heauen, doth direct the Mariners. As the stars are fixed in the volume of the heauen: so Mary in my Text, is a fixed star.

2. Maries
imitation.
Luke 11.
27, 28.

Langhorne, L.

in the volume of Gods written
booke: A direction for all Christi-
ans to the Heaven of Happiness.
Though this Mary presented to
our eyes, be not in Gods written
booke, yet in the Lambes booke of
life, her name is written in Heave.
A starre, for purity of heart: A
starre for the shining light of life
and conversation: A fixed starre,
for her heart was fixed upon the
Lord, yet never shone backward,
nor never stood still, but (as the
Sunne in the firmament) rejoyced
to run her course.

3. Our ap-
plication.

For our application: Let us be-
come shining starres, grant our
names, but in virtues, that with
Mary, the memorial of our names
may be blessed. (as Augustine saith)
consisteth chiesely in choosing and
refusing: In choosing the good,
and refusing the evil: The first
thing is benivolence, Elegit
The action is both those. But
both as in his names given to
chose

chooſe the better part? Whatſoever
in civill actions we have Free wil,
to chooſe or reſiſte; yet as the ſame
actions are good, we have no abili-
ty at al in our ſelves: Of our ſelves
we are not able to think one good
thought, ſaith the Apoſtle: Power
we have to thinke, but no power to
thinke that which is good: To
come to Church; to heare the
word is a civill action; we have
power to come, or not to come, but
to come with a deſire and love to
the Word, to gloriſie God for the
ſaving of our ſoules, by nature we
have no power at all. Therefore in
that Mary choſeth, it is Actus Na-
turae, an act of Nature: but in that
ſhe chooſeth the better part, it is
Actus Graciae, an act of Grace: He
that commendeth her for her choiſe,
gave her power to chooſe the bet-
ter part. Elegit, as one ſaith, (id
eſt) Deus voluit et ipſe Coronat
donis in nobis, ut dicamur feciſſe et e-
legiſſe nos, quæ ipſe in nobis eſt ope-
ratus. She hath choſe (that is) God

I. Her cō-
mendatiō.

by her being made willing, and
 he doth crowne his gifts in vs, that
 we may be said to haue done, and
 to haue chosen those things, which
 hee himselfe had wrought in vs.
 Unlesse God did first choose vs, we
 should neuer choose him: Yee haue
 not chosen me, but I haue chosen
 you, saith Christ.

1 Ioh. 4. 19

We loved him because he loved
 us first, saith his Apostle. For euen
 as the heat of the Sonne falling
 vpon our body increaseth our heat:
 so the feeling of Gods loue towards
 vs, makes vs loue God again. His
 election of us, makes us elect and
 choose him, the word in the Ori-
 ginal is ἐξελέξατο hath chosen: that
 she did not imbrace the pleasures
 of this world all her life, and made
 choise of the better part, at her
 death; they that doe deferre it so
 long, it is to be feared, it will be too
 late: for *Sera poenitentia non est
 vera poenitentia: Late repentance
 is sel dome true repentance, but
 Elegii, She hath chosen.*

For this Mary being a chosen and elect vessel of God sanctified from the wombe, by Gods grace did choose the better part: not at her death, but at the time of her pilgrimage, she led an Angelical and holy life. This good part was her treasure all her life, and at her death (as you shall heare) she had the comfort of it.

2. *Maries imitation*

For our application: let us not wallow in the pleasure of sin all our life, and thinke it shall be in our power at our death, to choose the better part: but like this Mary let every one of us prepare and provide for the time to come, and be sure that we can say every one to his soule, *Elegi*: I have chosen the better part, which shall not be taken away from me.

3. Our application.

And now I come to the Object the Center and heart of the body of my Text: The better part: that as *Martha* was troubled about many things, she hath chosen the better part, &c. Christ here useth a meta-

r. Her cō-
médation.

Luk 7.38.

Ioh. 11.32

phor taken from heirs that divide
their inheritance: for amongst the
Romans & other Nations, as Se-
neca saith, there was a custome,
that the eldest childe must divide
the inheritance into as equal parts
as he could, and then the youngest
did first choose: So Martha and
Mary (being Sisters) they divided
Christ as an inheritance, between
them: Martha dividing, as being
the eldest, and Mary did choose, as
being the youngest: And she chose
the better part, &c. Now the part
that she did choose, is, that she sat
at Christs feet, and heard his prea-
ching: sought her salvation, neg-
lected all, in regard of this: este-
eming it no profit to gain the whole
world, and to lose her soule. It is
said by some, that she never looked
man in the face after her conver-
sion, but Christ: And this we may
note, that she never came unto
Christ, but she fell down at his
feet: when she anointed him: when
she besought him for her brother

Lazarus:

at Christs feet

14

Lazarus : At the Supper in Bethan-
nia : After his Resurrection : And
now when she heard him preach.
And herein appeared her great
humilitie.

John 12.3
Mat. 28.9.

But this Mary hath not saide at
Christs feet five times, but all the
dayes of her life : How then looke
the Temple of God, the House of
Prayer? She considers that one
thing was needfull : though she
had but a weak body, yet she re-
specteth neither health, nor life, to
she might sit at Christs feet, and
heare his word. How often did
she fall at Christs feet to praye
to him : she prayed, not three
times a day, with Daniel, but con-
tinually. I haue often obserued
her, that all the time she was not
employed in household businesse, she
spent it in meditation and prayer;
and at any time she was ex-
tremely distressed, to beare her husbands
and his childrens company, her af-
fections were so wholly set vpon
heauenly things, as she often bled
this

a *Maries*
imitation.

2.51
2.82

2.51
2.82

this gracious and sanctified speech:
This is a passing away of the time,
but no redeeming of the time. And
such a care she had to prepare her
selfe for another world, to have
oyle in her lampe when the Bride-
groom came, as she was still a-
fraid, lest God should take her a-
way while she was so employed: her
whole care and desire was (with
Mary) to sit at Christs feet, to heare
God speaking unto her, or else to
speake unto God by Prayer: And
the oftner she fell downe and kiss
her Saviours feet, the more desir-
ous shee was: The oftner shee
heard the Word, the oftner shee
prayed: the more ardent and strong
her desires were, the more Gods
graces were increased in her. And
as it is said, that when Antaeus
wrestled with Hercules, the oftner
he fell to the ground, receiving
strength thereby, he became more
valiant in fight: so the oftner she
fell downe at the feet of her Savi-
our, and wrestled with God, the
more

more strength they received a-
gainst the assaults of sin and Sa-
tan, and rose up more rich in grace
than before.

For our application: Let us
learne to humble our selves at the
feet of Jesus Christ, and then we
shal profit by his blood to the sa-
ving of our soules: and our pray-
ers shall be heard, as the Apostle
saith: Cast downe yourselves be-
fore God, and he will lifty you up.
The higher men intend to build,
the lower they lay the foundation:
So God will never exalt thee,
except thou be first humbled,
and fall downe at his feet: Christ
himselfe was not exalted, but by
Humiliation the lowest: Vallies are
most fruitfull: God resisteth the
proud & giveth grace to the hum-
ble: yet let us imitate Mary herein,
they will set Christ at their feet,
Tread the blood of the Lambe un-
der their feet: But they will not fall
down at the feet of Christ, & (with
Mary) chooseth the better part, &c.

Now

3. Our ap-
plication.

Phil. 2.

the 22^d O. 2.
the 11th C. 19

But let us return to the Excellency of this object, in that he calls it *the good part*. The good part. Augustine he turnes it *melioris partem* the better part: The word in the original in the Positive; but I understand the word as it is spoken Comparatively, that Christ compares Maries part with Martha's, and that the Positive is either put for the Comparative, as some translate it, *melioris*, the better part: or else for the Superlative, as others translate it, *Optimam*, the best part: as Mat. 18. 8. where the word is in the original. *Optima* It is good for thee, and yet the Positive is there put for the Comparative: It is better for thee, &c. as we translate it. So here it is called the good part, which is better than Martha's, also the best: for they have the best part that have the Lord for their portion: This good part is that Summum bonum the chief good, even Christ Jesus and his merits, in comparison of which

I. Maries
commen-
dation.

Phil. 3. 8.

2. *Maries*
imitation.

which all things I find about things
for having Christ in her had all
things, no graces which she be-
longed the comfort, presenting of
her soul to him he himself into
her soul for all she did she so hear
the Word, which is the power of
God to salvation, and every one
that believeth, which brought
grace into her heart, which is crow-
ned with glory in heaven.

But let us leave Mary in our
rest, and behold her with graces
this good part brought in the
heart of this our Mary, which ap-
peared both in her life and at her
death. It is for her piety to know
God. She was truly Religio-
us, her Profession was not Hypo-
critical, nor Verbal, but she feared
God with her heart. For her con-
versing in the world, it was pure
and unspotted, so no Envy might
corrupt, but malice could not con-
demn. She was of good nature
and quiet spirit, which is of great
value in the sight of the Lord, and as they
will say

that

that knde her had experience of
 his: so especially her husband, with
 whom she lived for the space of
 33 yeares; & I have heard him of-
 ten say: That in all that time he
 neuer received an unkinde word
 from her mouth, or cause of discon-
 tent; where also we may behold
 her great wisdom in household
 government: And moreover, so
 great was her love vnto her Hus-
 band, as she expessed it in her ex-
 ercising great love, and care of his
 kindred: for how shee loved him
 in them, it appeared both in her
 life, and at her death. Her greatest
 and last care vpon earth was, that
 seeing God had given him no chil-
 dren by her, he would be father in
 providing for them, which were
 left vnto her, as to a mother. A-
 gaine for her modesty and grant-
 tie she was matchlesse: In her
 attice she banished the mon-
 strous pride of this age, which is
 amongst Women. As the Apostle
 enioynes vertuous Women, her
 apparelling

1 Pet. 3. 3.

apparelling was not outward in
 bearded haire, or gold put about.
 or in putting on of apparell, but
 the hid man of her heart was in-
 corrupt. Her carriage generally to-
 wards all was so milde, so wise,
 so discret, so loving, as it pleased
 all, wrought an admiration in the
 eyes of all at her death, caused
 great lamentation in the hearts of
 all: drew teares from the eyes of
 all: and lastly, did Win-all that
 knew her. And as all shall misse
 her, so especially the poore: for she
 was so charitable, as if she were
 made of the bowels of mercy and
 compassion: full of pitie towards
 the distressed, full of mercy to-
 wards the needy: her poore neigh-
 bours shall haue cause daily to be-
 wyle her death: For she stretched
 out her hand to the poore, and put
 forth her hand to the needy: And
 what she had, she bestowed it not
 upon vaine toys, but laid it upon
 the backs of the poore members of
 Christ, in cloathing the naked, &
 feeding

Her name
 by her
 Father
 was Win-
 all.

Prov. 3 1.
 20.

feeding the hungry: Shee was a
 nurse to the fatherlesse children,
 eyes to the blind, feet to the lame:
 the blessing of them that were ready
 to perish came upon her. Was
 in her life the whole the better part,
 laid up her treasure in heaven, a
 good foundation for the time to
 come, that when Christ shall give
 the last sentence, she shall heare
 these comfortable words: Come
 thou blessed of my Father, inherit
 the Kingdome prepared for thee:
 For what thou hast done unto one
 of these, thou hast done unto me.
 And when God summoned her
 holy soul to leave this world,
 and with the New-year to set her
 heart in order for a new world,
 though her whole life were a me-
 ditation of death, her whole life a
 preparation for death, yet one of
 her great humillity, the comfort her
 great unworthinesse at the feet of
 her Saviour, that she was an un-
 profitable servant: & being taught
 by the Spirit of God, that none
 shall

shall be done, but such as is sufficient
 for the sin, the ill prayer into our
 hands for performance: and
 (which is worthy to be oft. use)
 though through the impole nature
 of our life, our hands will move
 not in prayer: thus we say, we
 yet the Lord by experience, that
 when the tongue is weakly in
 words, the heart is not so fit for
 prayer. But to leave the matter,
 which shall be seen unto the ten-
 rent Division, and after repeated
 to us that more present with her
 in time of her sickness: for none
 defer their preparation, nor their
 prayers unto the bed of their sick-
 ness: for then the mind is too much
 troubled with the grief of the bo-
 dy, to be employed as they ought
 in spirituall exercises: and the Lord
 strong in faith, is yet strong in
 solution: and still this can be
 hope (the Lord has heard in the
 of her hands) upon which stand
 the foundations of our faith: and
 often the Lord will be present

Mr. Clarke.
 Mr. Paget.

86107

that Death might not be bitter
 unto her, to shake her faith, & re-
 move her affections from her Son,
 but that she might have an easy
 passage. And behold the Lords
 mercy, all that day before she de-
 parted (though her memory was
 good, and her senses perfect) yet
 she said she felt no pain, and so
 could not be persuaded that death
 was so neere. But she left the
 world with no more straining or
 griefe, then if she had bin call-
 ed to a dinner, or saue sleep, as St
 Hierome saith of Iohn the Evan-
 gelist: Quod fuit à dolore mortis
 extraneus: That he was freed
 from the ferretor of Death; and as
 it is written of Henoch: That walk-
 ing with God he was taken away.
 So though her body must remain
 in the dust, untill the last resur-
 rection, yet her death was so easie,
 that it seemed rather to her a
 change, then a Death: rather a
 blessed Assumption than a violent
 dissolution. So she found to her
 end.

Mr. Clarke
 Mr. Parker

enblessed comfort, that with *Mary* she had chosen the better part, which should not be taken away from her.

Let vs all for our application learne of a woman of the weaker sexe: especially women, imitate her in her Piety, in her meeknesse of spirit, in her obedience to her husband, her modesty, her Gravity, mildnesse of Nature, in her charity: Imitate her in her Life, that you may be like her in her Death: Imitate her in her Grace, that you may be partakers of her Glory: Make choise of this part which shall never be taken from you.

As it is good, so it is perpetuall: Many excellent earthly blessings are bestowed upon man by God: Sed pereunt, cum pereunt, they perish with the thing, either they will leave vs, or we must leave them, but whosoever doth inherit this part, shall keep it without feare of losing: Noo auferetur, it shall not be taken from them. *Mary* con-

3. Our application.

1. *Maries* commendation.

a *Maries*
imitation.

Prov. 31.
10.

needs that all things under the
heavens are vanity, and therefore
she made choice of the better part,
which shall never be taken from
her.

For this Mary had many bestowed
blessings, which both she and blood
might have rejoiced in: she was
well favoured, but she considered
that of all other beauties, none
is but a vain thing to her per-
son, a rarely and great pattern,
but she remembered what Solomon's
father saith: What fairour is de-
ceitfull, and beauty vanity, but the
woman that feareth the Lord, she
shall be praised. She lived very
comfortably with a loving and
kind husband, yet she knew that
once they must part. God blessed
her with plenty in the house; but
she knew that riches are uncer-
tain: For long life that she knew
by her own experience, that long
view, or long sickness, long life is
a long sickness, the things that
were brought unto her, she ac-
counted

cannot leave my Christe sake; nor
the sake the same my the separation.
She would not change her estate, in
that she was removing out of the
body to the Lord, for all the world.

For our application let us test
into her happy states, let our affec-
tions be things that are above,
and not on things that are on the
earth; let us be separated from the
love of these worldly vanities,
which at last we must lose ex-
actly, and let our selves be attuned
this good part, which shall never
be taken from us. If a heart should
dwell in our hearts in this world,
that we may dwell with him in the
world to come; where he shall
Nobility, in that we shall be heirs
of Co-heires with Christ; heirs
to this Honour, in that we shall be
crowned with the Crowne of
righteousness; where is true
bliss, in that we shall shine as
the sunne for evermore; where
we shall have long life; even life
everlasting; where we shall have
true

3. Our ap-
plication.

Mat. 13. 43

— 96. 710
PC. 15. 11.

84. 21. 21. 11.

true Riches, an inestimable inheritance reserved for us in the heavens: where for the company of our dearest friends, whom we love best, we shall enjoy the company of holy Angels, blessed Saints, even the presence of God. Where is fulness of joy, and at whose Right hand there are pleasures for evermore: where we shall have more comfort and happiness in one day, then possibly we could have in ten thousand years upon earth, if the World should make us her Citizens: and (which is worth all) we shall enjoy them with a Non auferentur, we are not to be taken from us. Let us then cast down our selves at Christs feet, that we may with Mary have everlasting joy in the Kingdome of Heavē. Let us with this Mary live like Saints in this World, that with Mary and the rest of the Saints we may be glorified in the World to come: which the Lord grant unto us all for Christ Jesus sake, that sits at the

the right hand of God in Heauen:
To whom with the Holy Ghost,
one God, and thre persons be a-
scribed all Honor, Gloze, Power,
Praise, Dominion, and Thanks,
giving of vs, and all creatures, now
and evermore. Amen.

FINIS.